



יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers and the hostages; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel, may He end this war with total success and peace for Medinat Yisrael and Klal Yisrael wherever they are.

פסח

Have a wonderful, meaningful, and happy PESACH



YERUSHALAYIM times for SH'VII SHEL PESACH

כ"א ניסן ה'תשפ"ה • April 18-19, '25



6:35PM

PLAG

5:49PM



7:49PM

R' Tam

8:23PM

L'HADLIK NER SHEL SHABBAT V'SHEL YOM TOV (no שהחיינו)

Regular Motza'ei Shabbat Havdala

Use the Z'MANIM link for other locales and other times

For Friday night, Leil Shabbat v'Yom Tov:

היום ששה ימים לעומר יסוד שבחסד



counting is part of a package deal, and without the before and after offerings, the counting is presently not required either.

Our Sages, however, require our counting of the Omer as a commemorative of the original mitzva, with the prayer that it will once again become an active Torah mitzva when the Beit HaMikdash will be rebuilt - BIM-HEIRA B'YAMEINU, AMEIN.

This seems to be the opinion of the majority of authorities.

Rambam, however, maintains that S'firat HaOmer is still a D'ORAITA, a Torah command, even without the Mikdash and the two offerings therein which frame the Omer counting.

One reason offered for this opinion is the fact that the counting is not only from the OMER to the SH'TEI HALECHEM, but it is also for the period from the Exodus to Revelation at Sinai. As such, it stands on its own as a Torah-level commandment.

Interestingly, the introductory passage which many recite before counting, presents counting of the Omer as a Torah law, while the statement that many say after counting - HARACHAMAN HU YACHAZIR LANU - fits with the idea that S'firat HaOmer is d'Rabbanan.

Either way - COUNT THE OMER.

BIRKAT HA-ILANOT

This bracha (see its own link on PhiloTorah) can be said anytime during Nissan, but you need to find fruit trees in blossom in order to say the bracha.

S'FIRAT HA-OMER

With the Seder on Motza'ei Shabbat this year, we begin counting the Omer on Sunday night, the first night of Chol HaMoed (in Israel - the eve of the second day of Yom Tov, elsewhere).

Our handy-dandy Omer chart is available via its own link on PhiloTorah.

Is counting the Omer in our time a Torah Law or is it Rabbinic?

MACHLOKET - it is a dispute.

Clearly, essentially, counting the Omer is one of the Torah's 613 mitzvot. The debate in our time is based upon the fact that without a Beit HaMikdash, we do not bring the Omer offering of barley on the second day of Pesach, nor do we bring the SH'TEI HALECHEM, the two-loaves offering on Shavuot.

Consequentially, it is posited that the